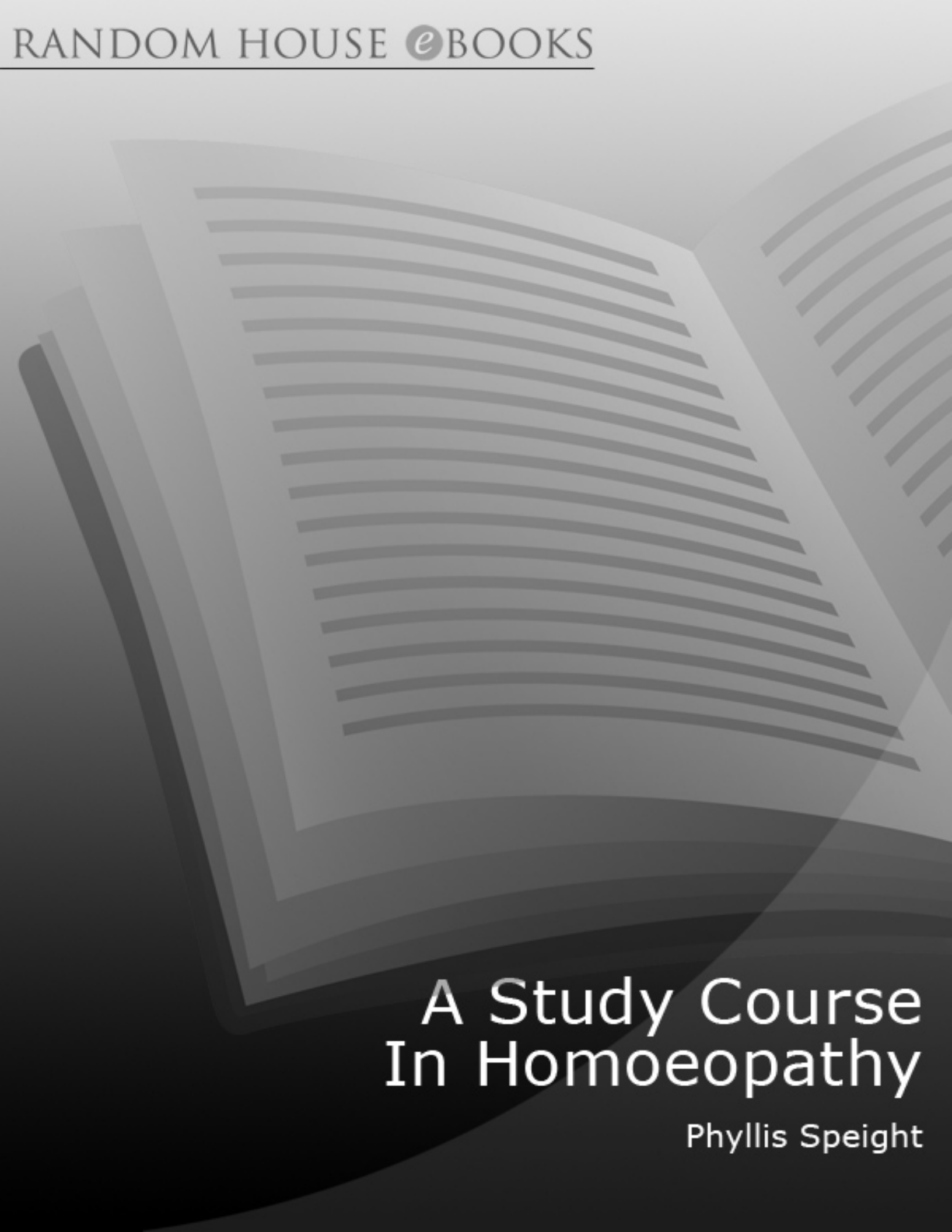


RANDOM HOUSE  BOOKS



A Study Course In Homoeopathy

Phyllis Speight

CONTENTS

Cover

Also by Phyllis Speight

Title Page

Introduction

Lesson 1: PRINCIPLES OF HOMOEOPATHY

What is Homoeopathy

The Founding of Homoeopathy

The Four Fundamental Laws

Summary

Test Paper

Lesson 2: WHAT IS DISEASE?

The Cause of Disease

The Proving of Remedies

The Study of Remedies

Aconitum Napellus

Nux Vomica

Test Paper

Lesson 3: THE LAW OF DIRECTION OF CURE

The Preparation of Homoeopathic Remedies

The Potency to Use

The Skin and Perspiration

Vomiting

Belladonna

Arnica

Hypericum

Test Paper

Lesson 4: CHRONIC DISEASE (Psora, Syphilis, Sycosis)

Evacuation of the Bowel

Urine

The Appetite

Thirst

Arsenicum Album

Chamomilla

Ledum

Test Paper

Lesson 5: THE PSORIC MIASM

Symptoms of Psora

The Tongue

Expectoration

Sulphur

Calcarea Carbonica

Test Paper

Lesson 6: THE SYPHILITIC MIASM

The Syphilitic Miasm

The Syphilitic Miasm

Pain

The Pulse

Thuja

Mercurius

Test Paper

Lesson 7: COMBINED MIASMS

Use of the Nosodes

Temperature

Respiration

Baptisia

Eupatorium Perf.

Hepar Sulphuris

Test Paper

Lesson 8: THE PHYSICIAN'S PURPOSE

The Condition of the Patient
Past History
Family History
Occupational History
Habits
Social History
Past History
Taking the Case
Bryonia
Rhus Toxicodendron
Urtica Urens
Test Paper

Lesson 9: AN ANALYSIS OF SYMPTOMS

Analysis of the Case
China
Carbo Veg.
Lycopodium
Test Paper

Lesson 10: REPERTORISING

Pulsatilla
Allium Cepa
Test Paper

Lesson 11: ADMINISTRATION OF THE REMEDY

Acute and Chronic Disorders
Remedy Reaction
Homoeopathic Aggravation
Silica
Gelsemium
Ignatia
Test Paper

Lesson 12: Speedy Prescribing
Homoeopathic Remedies
Diet
The Homoeopathic Lay Practitioner
Summary
Test Paper

Bibliography
Specimen Answers to the Test Papers
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ARNICA THE WONDER HERB

BEFORE CALLING THE DOCTOR

A COMPARISON OF THE CHRONIC MIASMS

OVERCOMING RHEUMATISM & ARTHRITIS

HOMOEOPATHY, A GUIDE TO NATURAL MEDICINE

HOMOEOPATHY FOR EMERGENCIES

HOMOEOPATHIC REMEDIES FOR CHILDREN
PERTINENT QUESTIONS AND ANSWERS
ABOUT HOMOEOPATHY

HOMOEOPATHIC REMEDIES FOR WOMEN'S
AILMENTS

THE TRAVELLER'S GUIDE TO HOMOEOPATHY

HOMOEOPATHIC REMEDIES FOR EARS, NOSE
AND THROAT

TRANQUILLISATION: THE NON ADDICTIVE WAY

COUGHS AND WHEEZES: THEIR
TREATMENT BY HOMOEOPATHY

HOMOEOPATHY: A HOME PRESCRIBER

A STUDY COURSE IN HOMOEOPATHY

by
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INTRODUCTION

In presenting this course of instruction on Homoeopathy, I am attempting the very difficult task of condensing a philosophy and art of medicine into a comparatively simple form whereby those who are truly interested in the Art of Healing may be encouraged to study man and the ills that afflict him.

To do this I have tried to give the basic points necessary for an understanding of this vast subject but I emphasize that text books must be obtained for study and reference. These will be recommended as we go along.

Hahnemann the founder of Homoeopathy said: 'There are no diseases but only sick persons' and when this is considered it will be realised that every experience and every bit of knowledge that can be garnered will be of essential value to those who would treat Homoeopathically.

The unqualified practitioner can and does do very useful work especially in these days when qualified Homoeopathic Physicians are few, but it must be remembered that the layman is always limited by the absence of a hospital training and the experience that can be gained thereby; and the fact that his physical examination of the patient can only be on the surface of the body. At no time should the layman make an internal examination of a patient but be prepared to call in the advice of a qualified physician if a particular case appears to warrant it.

The course of 12 lessons leads the student from a knowledge of the basic principles of Homoeopathy to an understanding of their application to sick people in relation to acute and chronic affections. Some of the most

important Homoeopathic remedies are outlined. The method of case-taking and suggestions for questioning the patient are detailed in the effort to help the beginner to collate his facts accurately.

Only by such care and precise work can the real value of Homoeopathic treatment become an established fact. I would ask every student to remember that in undertaking to treat any sick person, however simple the affection or injury may be, he is taking on a real responsibility. Homoeopathy is a great study and not to be undertaken lightly, but it well repays the efforts and sacrifices it entails.

Restoration to health and happiness becomes apparent when the correct remedy is administered according to the laws laid down by Hahnemann.

Each lesson is accompanied by a short question paper, which the student should answer when he feels he has mastered the particular lesson. Specimen answers are given at the end of the book.

Lesson 1

PRINCIPLES OF HOMOEOPATHY

*'Truth for which all the eager world is fain,
which makes us happy, lies for evermore
Not buried deep but lightly covered o'er,
By the wise Hand that destined it for men'*

What is Homoeopathy

THE FOLLOWERS OF the Law of Similars believe that disease is intimately associated with the life of the individual and is a result of internal concealed causes; that pathological tissue changes are the *end*-results of the disease, and if cure is to be effected the *whole individual man* must be treated.

No two persons are exactly alike, each individual being made up of particular characteristics by which he is distinguished from his neighbour — the form of the body, colour of the hair and eyes, height, gait, abilities and so on. Similarly no two persons react in the same way to a particular medical treatment. Those who believe in the Law of Similars, therefore, use a system of medicine by which their remedies are prescribed strictly according to the individual requirements of each sick person.

Homoeopathy is based on the Law of Similars. Indeed, the word itself is from the Greek-Homoion meaning 'Similar', and Pathos meaning 'Disease'. The Law of Similars means that a remedy which creates symptoms and conditions in a *healthy* person will cure a *sick* person

manifesting similar symptoms. This can be summed up in the dictum Similia Similibus Curentur.

The Founding of Homoeopathy

'An illness is caused by similar means and similar means can cure men of illness, e.g. the same agent brings about strangury when it is not present, and does away with it, when it is. Coughing, like strangury, is caused and is made to disappear by the same means. Vomiting is stopped by being made to vomit.'

Hippocrates 460-377 B.C.

Homoeopathy was founded by Dr Samuel Hahnemann (1755-1843). Receiving his degree of M.D. in 1779, he soon earned the reputation of being a brilliant chemist and one of the most distinguished physicians in Germany at that time. Yet as his experience grew, he became more and more dissatisfied with the current medical practice which consisted largely of bleeding and purging the patient, or forcing him to swallow large draughts of drug mixtures supposedly good for the particular complaint suffered.

After a few years experience of these methods Hahnemann felt that the cure of disease, or even the restoration of health, was so problematical that he was compelled to give up his practice, and earned his living subsequently by making translations of works on chemistry and medicine. In 1790 he was translating an English Materia Medica into German and found that he could not agree with the explanation of the action of Cinchona Bark (Quinine) in the cure of ague.

During his medical training Hahnemann spent two years in the marshy lands of Hungary where he came into contact with malaria (ague fever) which was rife in the district. When he left he had a thorough knowledge of this disease and the treatment to cure it. Now he decided to test

Cinchona on himself. Let us take up the story in his own words:

‘For the sake of experiment, I took for several days four quentschen (drachms) of good Cinchona twice a day. My feet, the tips of my fingers, etc., first became cold, and I felt tired and sleepy; then my heart began to beat, my pulse became hard and quick, I got an insufferable feeling of uneasiness, a trembling (but without rigor), a weariness in all my limbs, then a beating in my head, redness of the cheeks, thirst; in short, all the old symptoms with which I was familiar in Ague appeared one after the other. Also, those particularly characteristic symptoms which I was wont to observe in Agues – obtuseness of the senses, a kind of stiffness in all the limbs, but especially that dull disagreeable feeling which seems to have its seat in the periosteum of all the bones of the body, — these all put in an appearance. This paroxysm lasted each time for two or three hours, and came again afresh whenever I repeated the dose, not otherwise. I left off, and became well.’

Note that when Hahnemann ceased taking the drug the symptoms disappeared, yet when he repeated his experiment identical symptoms returned. It was a genuine drug effect. *That which could cure ague could also produce symptoms similar to those of ague.*

Opponents of Homoeopathy have sought to discredit this initial experiment of Hahnemann’s, stating that Cinchona has no real power of causing in the healthy such a fever as that ‘imagined’ by him, and that its action in the cure of ague is not on the body but on the minute organisms of which Malaria consists. Yet over the years, abundant proof of the true action of Cinchona has been found, agreeing in all details with Hahnemann’s experiment. Later you will read how all drugs have an individual and characteristic effect on the body, and it is sufficient here to state that the experiment which Hahnemann undertook to find the true

action of Cinchona gave him his initial insight into the Law of Similars.

Continuing his story: 'I now commenced to make a collection of the morbid phenomena which different observers had from time to time noticed as produced by medicines introduced into the stomachs of healthy individuals, and which they had casually recorded in their works. But as the number of these was not so great, I set myself diligently to work to test several medicinal substances on the healthy body and see the carefully observed symptoms they produced corresponded wonderfully with symptoms of the morbid states they would easily and permanently cure.'

For six years Hahnemann continued his experiments and studies before tentatively making his findings known. He then wrote an essay in a current medical journal in which he stated: 'Every powerful medicinal substance produces in the human body a peculiar kind of disease — the more powerful the medicine, the more peculiar, marked and violent the disease. We should imitate nature, which sometimes cures a chronic disease by superadding another, and employ in the disease we wish to cure that medicine which is able to produce another very similar artificial disease, and the former will be cured, *similia similibus*.'

In 1810 Hahnemann produced 'The Organon of Rational Medicine' in which he gives a full dissertation on the theory of his method, together with detailed instructions for the examination of patients, proving of drugs, and for the selection of remedies according to the Homoeopathic principle.

In the introduction he set out his newly discovered rules of healing as follows: 'Hitherto, Diseases of man were *not* healed *in a rational way* or according to fixed principles, but rather according to very varied curative purposes, amongst others, according to the palliative rule: *contraria contrariis curentur*. In contrast to this is the truth, the real

way of healing, which I am pointing out in this volume: In order to cure gently, quickly and lastingly, choose in every case of illness a remedy which can itself arouse a similar malady to that which it is to cure (*similia similibus curentur*)!

‘Hitherto nobody has taught this Homoeopathic method of healing. But if it is truth who is prescribing this method, then even if She has been disregarded for thousands of years, it is to be expected that traces of Her Immortal influence can be discovered in all epochs. And so it is.’

He then traces various glimmerings throughout history of the action of Homoeopathic Law. He did not pretend to be the first and only discoverer of this method of healing, but stressed the fact that ‘Till now nobody has *taught* this Homoeopathic way of healing, nobody has *carried it out*.’

It should be noted that, in all, six editions of *The Organon* were completed by Hahnemann. Progressively over the years, as his knowledge of pure drug actions in the treatment of disease grew, so additions and amendments were made to the original treatise. But the basic, fundamental structure of *The Organon* remained, and remains today, for anyone to follow.

Throughout this course we shall be making constant references to *The Organon* and to Hahnemann’s subsequent writings in order that you may obtain an insight into the Master’s philosophy. He makes clear at the outset what is required to practice the healing art and it is fitting that we should, in this first lesson, thoroughly understand Hahnemann’s injunctions: ‘The doctor’s highest and *only* calling is to make sick men well, to cure, as it is called.’

If the physician clearly perceives what is to be cured in diseases, that is to say, in every individual case of disease (knowledge of disease, indication); if he clearly perceives what is curative in medicines, that is to say, in each individual medicine (knowledge of medicinal powers); and if he knows how to adapt, according to clearly-defined

principles, what is curative in medicines to what he has discovered to be undoubtedly morbid in the patient, so that recovery must ensue — to adapt it, as well in respect to the suitability of the medicine most appropriate according to its mode of action to the case before him (choice of the remedy, the medicine indicated), as also in respect to the exact and proper period for repeating the dose; if, finally, he knows the obstacles to recovery and is aware how to remove them, so that the restoration may be permanent; then he understands how to treat judiciously and rationally, and he is a true practitioner of the healing art.'

The Four Fundamental Laws

1. The Law of Similars
2. The single remedy.
3. The minimum dose.
4. The direction of cure. (This will be dealt with later)

On these laws the whole application of Homoeopathy as an art of medicine rests, but added to this is the necessity for an accurate knowledge of each patient and the true observation of him and the manifestations of his sickness.

We have already explained the Law of Similars and we must now consider the second and third laws, the single remedy and the minimum dose.

While the first law (The Law of Similars) must always apply, Hahnemann stated: 'The day of true knowledge of medicines and of the true healing art will dawn when physicians shall trust the cure of complete cases of disease to a *single* medicinal substance, and when ... they will employ for the extinction and cure of a case of disease, whose symptoms they have investigated, *one single* medicinal substance, whose positive effects they have ascertained, which can show among these effects a group

of symptoms very similar to those presented by the case of disease...'

And again: 'In no case of healing is it necessary (and for that reason alone it is unpermissible) to use more than one simple medicinal substance on the patient at a time. It is difficult to understand why there should be the slightest doubt about whether it is more natural and more rational in a case of illness to use only one simple medicinal substance of known qualities at a time or a mixture of several different ones. In Homoeopathy, the only true, simple and rational science of healing, it is absolutely unpermissible to give the patient two different medicinal substances at the same time.'

The necessity for the third law of Homoeopathic medicine was brought about by Hahnemann's observations that when prescribing the similar remedy in the then recognised dosage, the disease was initially aggravated. From this he deduced that the dose prescribed was too large and proceeded, therefore, to dilute the remedy on strictly mathematical lines. He found that by this method he not only avoided the aggravations of the disease, but the efficiency of the medicine was increased.

'The spiritual power of medicine achieves its object not by quantity but by quality.'

'The suitability of a medicine for any given case of disease does not depend on its accurate homoeopathic selection alone, but likewise on the proper size, or rather smallness of the dose.'

'A medicine which when given by itself in a sufficiently large dose to a healthy individual produces a definite effect, that is, a number of its own peculiar symptoms, preserving its own tendencies, will be able to produce them even in the smallest dose ... for curative purposes incredibly small doses are sufficient ... if instead of smaller and smaller doses, increasingly large ones were given, then (after the original disease has disappeared) there arise merely

medicinal symptoms, a kind of artificial and unnecessary disease... How much the sensitiveness of the body towards medicinal stimuli increases the illness can only be appreciated by the accurate observer. Especially when the disease has become very serious, this surpasses all belief... On the other hand, it is just as true as it is remarkable that even the most robust people, who are suffering from a chronic disease, notwithstanding their abundant physical strength, as soon as they are given the medicine positively helpful in their chronic disease, experience just as great an impression from the smallest possible dose, as if they were suckling babes.'

From these quotations you will realise that the mathematical reduction of the amount of medicine introduces an entirely new approach in dealing with sickness and disease.

The reduction of the dose (potentization or dynamisation) will be dealt with in greater detail later. It should be noted that Hahnemann applied his rules in the treatment of all sick persons and invariably found that he could cure when other methods failed.

Summary

1. Homoeopathy is the art of medicine based on the Law of Similars.
2. Homoeopathy was founded and developed by Samuel Hahnemann, a German physician and chemist, who collated his theories in a book called 'The Organon'.
3. The four Laws of Homoeopathy:
 1. The Law of Similars; 2. The single remedy;
 3. The minimum dose; 4. The direction of cure.

The keen student must obtain a copy of *The Principles and Art of Cure by Homoeopathy* by Dr Herbert A. Roberts

and Chapters I and II should be studied carefully.

TEST PAPER No. 1

These questions should be answered only when the student feels confident that the lesson has been mastered. There should be no reference to books as this would defeat the object.

1. What is the basic fundamental Law of Homoeopathy?
2. It is maintained that Homoeopathy treats the individual patient. State briefly why this is so.
3. Why is it advisable to use single remedies only?